A LETTER TO A GENTLEMAN,

Touching the

TREATISE

Entituled,

Two hundred Queries concerning the Doctrine of the Revolution of Humane Souls, and its Conformity to the Truths of Christianity.

BODLEIAN LIBRARY

By a Pacifick Christian, a Member of the Catholick Church, tho' not of the *Roman* Synagogue, falsely so called.

Let your moderation be known to all men, for the Lord is at hand, Philip. 4. 5.

LICENSED, *Octob.* 3. 1689.

LONDON, Printed for *Awnsham Churchill* at the *Black Swan* in *Ave-Mary Lane*. MDCXC.

D 198 (42)

SIR,

HErewith I ſend you, according to my Promiſe, an Abſtract of the Doctrines which I find contained in that wonderful Book ſtyled *Two hundred Queries concerning the Doctrine of the Revolution of Humane Souls*, ſo far as I can gueſs at the Author's Sentiments from his Queries.

I had much rather he had himſelf plainly aſſerted his Judgment, that ſo I might have been free from all blame in aſſerting theſe Doctrines to be ſo, tho I am in no great pain about it.

For it happens oft enough, That Men do by Queſtions as forcibly diſcover their Sentiments, as by any other way of Writing whatſoever;

and so I consider this Author to have done.

Yet because it is not impossible, but in Matters so strange and new, I may in some things have mistaken him, I will not be equally positive as to every part of it, and only say this, That I judge the Author at least so far accountable for these Principles, as he has given occasion to a Man so impartial as I am to think them his.

For sure I am, I find not the least inclination in the world to stretch any of his Words to any other Sense than they plainly seem to bear, and much less to ascribe any Opinion to him out of ill-will, which I do not think to be his.

Nor needs what the Author says in his First Question, to deter me from looking on them as the Persuasion of his present Judgment, where he saith, *That he doth not pretend to the utmost Assurance that every thing therein proposed is the infallible Inspiration of the Holy Ghost.* Nay

Nay, this rather confirms me, that he did look upon ſome of theſe Doctrines at leaſt as ſuch, *altho he will not impoſe them upon any of his Chriſtian Brethren, as neceſſary Articles of Faith, that muſt be believed upon pain of Damnation*; of which there is no need, tho they were all ſo: It being moſt certain, that *all* the Inſpirations of the holy Men of God (in whatſoever Ages of the World) *were never ſo* to all Men, tho they were ſo to thoſe that received them, in that Evidence which brings Condemnation if rejected.

But, that which farther induces me to believe thoſe *Queries* not put forth meerly, nay nor yet chiefly, for the Propoſers information, as Matters of which he doubted; but to inform others of his Judgment, and to ſtir them up to a Conſideration of his whole Hypotheſis: Firſt, Whether it be not conſiſtent with the Scriptures? Secondly, If ſo, Whether it be not the moſt probable Syſtem that hitherto

hitherto hath been propoſed, to reconcile the Doctrines of Scriptures to themſelves, from the ſeeming Contradictions which the various Profeſſions of Men do fix upon them, and make the moſt difficult and perplexing Points of Faith intelligible to the meaneſt Underſtanding?

In this I am yet farther confirmed, by the manifold Argumentations, Anticipations of Objections, with their Anſwers, and Explications of Scripture, ſo often occurring to the advertent Readers, in the Queries. To which add what he ſays in his Preface of *another Treatiſe that he hath ready* (if theſe Queries prove acceptable) *in which the moſt important things in them are more at large treated of, and illuſtrated, than in the Queries, and that after another way*: Which muſt then needs be by way of Poſition, and Argumentation; to ſay nothing of that other Treatiſe tranſlated out of *Hebrew* into *Latin*, under this Title,

De

De Revolutionibus Animarum, Tractatus Primus, &c. Or,
The First Treatise of the Revolutions of Souls, &c.
Written several hundred years ago by a Rabbin, styled the Eagle of the Cabalists.

Yet to do the Author all the Right I can, I do confess, that his propounding them rather by way of Query at first, may have been in hopes, that some Learned and Moderate Pen might, by discussing the Matters contained in them, in whole or in part, give him occasion to correct his first Thoughts in some Points, and so amend some parts of his Hypothesis that are perhaps but weakly guarded, before he came to write any thing by way of Position. And who can blame this Modesty, while he treads in a Path so seemingly new and hidden?

Yet this neither need nor ought to deter any moderate Pen from shewing either the self-inconsistency of the

the Hypothesis, its Contrariety to the Scripture, or any the ill Consequences it's accompanied with, with respect either to the Christian Faith or Life, lest they should lose their time in writing against a Book that asserts nothing, and only asks Questions.

To prevent which Scruple, I have made this Collection of Fifty Positions and Negations evident in the Queries; which to be sure, if the Author shall hear of, and not purge himself timely of them, he will be the more accountable for them, and for any ill Consequences, if any there be, that can justly be fixt upon them.

As I have then adventured upon the first Step, with all the Care and Caution imaginable; so some more able Pen, I hope, will undertake the latter; lest, all Men being silent, it be look'd upon as a Conviction, if not of the Truth of the Hypothesis, at least of the inoffensiveness of it, and its non-repugnancy to, or good consistency with the Doctrines of Christianity,

Christianity, as the Title-page insinuates.

In my Judgment, seeing the Author was about to treat of the Soul, and that his Opinion concerning the first Existence of it, varies from the most common received Opinion of Christians, his first Query ought to have been concerning her first State; but of this we find nothing directly till *pag.* 129. where he intimates,

That the Souls of Men did præexist in another World, before this was made; out of which they do come into this World, when they are first born; for which cause that Term is made use of in Scripture, of *men coming into the world*, *Joh.* 1. 9. I. Qu. 157, &c.

This I say, I judge had been more proper for the Author to have begun with, before he had gone to treat of the Souls descent out of that her pure Virgin and Spiritual State, into the dark Dungeons of these our gross bodies; of which his other Queries say,

11. That after the Deſcent of the
Qu. 4, 64. Soul into theſe our Bodies, God, of his wonderful Long-ſuffering, Mercy, and Forbearance, does give unto every Man a long day of Viſitation, even of a thouſand Years, to live upon this Earth, that ſo he may be converted, and, through Faith in the Blood of Chriſt, grow up to ſuch a State of Stability in Righteouſneſs, as to overcome, to be cleanſed, and to be made free from
Matth. 20. 30. all Sin; that ſo they may be fitted and prepared for that future and
Luke 1, 17. 23. 56. eternal Weight of Glory laid up for thoſe that ſhall have overcome; of which thoſe that are not ſo cleanſed, are utterly incapable: Or, that being, as it were, on the other hand, perfected in Unrighteouſneſs and Unbelief, they may, by the juſt Judgment of God, be caſt into that terrible Torment, and long Damnation, that is appointed as the Lot and Portion of all thoſe, that ſhall have out-ſinned ſo long a day of Viſitation, the and Tender of the Mercy of God in Jeſus Chriſt. That

That no Man did ever live all this time of a thousand Years upon this Earth at once: But that God ordinarily giveth to every Soul of Man, since his Life was shortned to less than a hundred Years, twelve Revolutions or Times of Living upon this Earth, and that continually in the same Body for Subsiance. III. Qu. 8, 61, 62, 63, 70, 114.

Except some holy Men, to whom God shewed that singular Grace, as to reveal unto them that Jesus Christ should come in the Flesh, to be a Sacrifice and Propitiation for the Sins of the whole World, who being, through this Faith in his Name and Blood, perfectly purified, cleansed, and sanctified from all Sin, stood not (generally speaking) in need of returning to live upon the Earth, until that time that all the Saints shall so return, to wit, in the first Resurrection, to live here together a thousand Years. IV. Qu. 44.

That the Souls do not return imme- V.

immediately to their Bodies again, as the Heathen Philoſophers have taught, who all along did corrupt the Divine Truths, which they learned of the Church of God, by mixing in with them their own Imaginations: But, that every Soul is ſo long out of the Body, as, together with the time of the precedent Life, makes up one Hour, that is, according to this Hypotheſis, 333⅓ Years, *except Infants, that return ſooner.*

Qu. 194.

VI. That all the time from *Adam* to the Reſurrection of *Jeſus Chriſt*, which he ſaith is almoſt Four thouſand Years, and which ſometimes he calls the Great Circle, ſometimes the Whole Great Revolution, is in Scripture called the Night. This he divides into Twelve equal Parts, as the Twelve Hours of the Night: One of which Hours being 333⅓ of Years, and Three Hours being a Watch of the Night, makes the *Pſalmiſt* call a *thouſand Years* a *Watch of the Night*, in one ſenſe, (*viz.* as it is Three of theſe Hours

P. 8.

Qu. 5, 11, 12, 61-63, 72, 74, 194.

Hours of this Night (or Time from *Adam* to *Christ*) and in another ſenſe *as one Day* (*viz.* as it is the Day of Viſitation which God gives every Man to live upon the Earth) *Pſal.*90. 4. And from this Text he admirably derives all his Scripture-Chronology.

That during the abſence of the Soul out of the Body, it remains in the ſame State, till its return again into the Body; God having appointed no other Place, nor State, out of the Body, for Men and Women to be converted in, but this Earth. VII. Qu. 32.

That the Souls of the Righteous, whether they have had the outward Law, or only the inward Law, while they were in the Body, are, during this abſence out of the Body, at reſt: but that thoſe of the Impenitent and Wicked are not ſo. VIII. Qu. 43.

That Faith in the Man *Chriſt Jeſus*, crucified and offered up as a Propitiation for the Sins of the World, IX. Qu. 39, 40, 41, 42.

is so necessary to Salvation, that no Man ever was, or ever shall be saved, or receive Remission of his Sins, but through Faith in his Name and Blood.

X. That *Jesus Christ* was by his Death
Heb. 9.15. a Ransom for the Sins that were under the First Testament; so that even the Sins of *Cain*, *Esau*, and all that
Qu. 19,22, 52, 65,70. died in their Sins, before the Resurrection of *Christ*, and the preaching of the Gospel, should be pardonable to them, at what time soever they should again live in the World, if, when they should hear the Gospel preached unto them, they should truly believe in his Name: And consequently, that none had at that time committed the unpardonable Sin against the Holy Ghost.

XI. That no Man shall be condemned to that terrible and long Damnation in the End of this World, and after its Conflagration, but for having
Qu 36,39, 79. neglected so long a Day of Mercy, and particularly for having rejected the Tenders of the Mercy of God in

Jesus

Jesus Christ, preached unto them in the Gospel, as well outwardly as inwardly; for which all their Sins, of a thousand Years past, shall be charged upon them, that so God may be just in sentencing them to that terrible and long Damnation for Ages of Ages, of which no Man knows the End. *Heb.* 2. 3. *John* 8. 24. 16. 9.

XII. That though God hath in all Ages given to Mankind a Dispensation of Grace, even of Gospel-Grace, through *Christ Jesus*; yet where it pleased him not to superadd that singular Grace of the Revelation of *Christ* to come in the Flesh, to be offered up as a Propitiation for the Sins of the whole World, *that Grace* was not sufficient to the final and eternal Salvation of any Man, it not being indeed given *to that end*, but only to prepare their Hearts for the Reception of that Doctrine, when God in his Providence should cause the same to be preached to them, both outwardly and inwardly. Qu. 26, &c. Luk. 1. 17.

XIII. That therefore all Men, of all Ages, and in all Places of the World, that have lived and died without ever hearing of THAT VERY GOSPEL of the Kingdom preached to them, WHERE MENTION SHALL BE MADE OF WHAT THAT WOMAN DID TO CHRIST IN MEMORIAL OF HER, shall live again in the World, in some Age and Place where they shall hear it, before the End of the World; that so they may be in a capacity, through Faith in his Name and Blood, of receiving the Remission of their Sins, or be condemned to that just Damnation which the Contempt and Rejection of so great Mercy and Salvation shall demerit.

Qu. 37, 51, 52.

Matth. 24. 14. 26. 13.

XIV. That therefore, no one Man had finished all his Twelve Revolutions before *Christ* was offered up upon the Cross, risen again from the Dead, and that Remission of Sins was preached in his Name; because then such a Soul could not have been saved.

Qu. 95, 96.

red. And for this Cause it was that the Apostle said, *that even now, in the End of the World*, after *Christ* was appeared to put away Sin by the Sacrifice of himself, it was yet appointed for all Men [*at least*] once to die, before the Judgment of God should finally come upon them, *Heb.* 9. 26.

That that time when *Christ* arose from the Dead, and the Apostles were sent forth into the World to preach Remission of Sins through Faith in his Name and Blood, was the last Revolution, or last time of living upon Earth, to many that were then alive; and that therefore *Christ* was then to come, and could not stay away any longer, no more than he could come sooner, that being the Fulness of Time appointed by God, *Gal.* 4. 4. XV. Qu. 67, 87.

That from that time forward it has been all along, and shall so continue to the End of the World to be, the last Time, Revolution, and Hour, to many in all Ages, in which they XVI.

they must be converted, or they cannot be saved; for Men having once
Qu. 87. heard the Preaching of the Gospel, after the wilful rejection of it, there remains no more Sacrifice for the Sin of such, but a fearful looking for of Judgment, and violent Fire, which shall devour the Adversaries, *Heb.* 10. 27. 1 *Pet.* 1. 20. 1 *John* 2. 18.

XVII. That therefore this Doctrine cannot give any encouragement for any Mans persisting in his Sins, or for the procrastinating of his Repentance and Conversion, in hopes that he shall live another time upon the
Qu. 81, 82, 84. Earth, and then be converted; because, first, *No Man knows but this is his last Hour; nor yet, if he should have yet more Hours to live upon Earth, but that it will only tend to his further hardning against the Doctrine of the Gospel, to the aggravation of his Damnation, and not at all towards his Conversion, because he has now neglected and resisted so great Salvation.*

XVIII. That as no Man is reputed righte-

ous

ous before God, only for the Righteousness of *Jesus Christ*, who hath not consented to, and received it, by a living Faith, to the purifying of his Heart; so neither shall any Man be reputed before God a formal Sinner only for the Transgression of *Adam*, who never consented to it: that all Souls did so, and that that's the reason why all Men do so partake of the dismal Effects occasioned thereby. Qu. 161, 162, 167, 171.

Except some few excellent Souls, who, not consenting thereunto, did leave unto *Christ* their Head, and are therefore in holy Scripture called his Fellows, *Psal.* 45. 7. *Heb.* 1. 9. XIX. Qu. 169, 173.

That all the great and manifold Promises made to the *Jews* (of which the greatest part are yet to be fulfilled in these last days) were made to that *whole People*, to all the natural Branches, of all Ages, and not only to the Children, which shall yet live to the last days, with seclusion of the Fathers of former Ages, who died in unbelief; which caused the Apo- XX. Qu. 48, 49, 50, 54, 55, 56, 57, 60.

stle

ſtle to ſay moſt expreſly, *That all Iſrael ſhall be ſaved*, and *that thoſe Branches that were then cut off through unbelief, ſhould be grafted in again*, *Rom.* 11. 12, 16. 17. 19.

XXI. Qu. 79. That the Twelve hundred and ſixty Days of the Prophecy of the Two Witneſſes, *Rev.* 11. 3. muſt be underſtood of ſo many natural Days, not of ſo many Years.

XXII. Qu. 180. But that, on the contrary, the Twelve hundred and ſixty Days of the Kingdom and Reign of Antichriſt, muſt be underſtood of ſo many Prophetical Days, *i. e.* Years, accounting a Day for a Year, as the Prophets were wont to do.

XXIII. Qu. 97, 98. That the Land mention'd *Exod.* 20. 12. is that New Earth of which *Peter* writes; and that the Promiſe in the Fifth Commandment is not yet fulfilled to the generality of Men, whoſe Days, ſince that time, have been not long, but ſhort, upon Earth 2 *Pet.* 3. 13.

That

That no Man hath, nay, not any of the Saints have hitherto, ever compleatly born the Image of the Earthly Man, that is, of *Adam* before the Fall, or in the State of Innocence; but that THAT is reserved as the peculiar Privilege of the Saints in the first Resurrection, when they shall live a thousand Years upon Earth, in Bodies free from Sin, leading a Life of perfect Holiness, without the least Sin or Disorder. XXIV. 1 Cor. 15. 49. Qu. 100, 102, 103.

That there is a State of greater Perfection than a being free from Sin; and that if *Adam* had not sinned, he should have known it, and lived a thousand Years so on Earth, in order to his being perfected in Holiness, that he might thereby be fitted and prepared for his entrance into that future Glory. XXV. Qu. 103, 184, 185, 186.

That in the first Resurrection the Saints shall not all be raised up at once (as in the second Resurrection) but that they shall be born into the World, XXVI. 1 Cor. 15. 52, Qu. 108, 181.

World, of Holy Women and Virgin-Mothers, that so they may, even in that respect, be like their Head, tho' still inferiour to him; and that for this cause this Time is called by *Christ* the *Regeneration*.

Matt. 19. 28.

XXVII. That they shall every one be born in their Order as they died, saving the Two Witnesses *Moses* and *Elias*, who shall live again among the first, even in the Interval of Forty five Years before the thousand Years begin; about which time *John* also is to live again, and to measure the Temple.

1 Cor. 15. 23. 1 Thess. 4. 16. Qu. 105, 181, 79, 80.

XXVIII. That the Saints shall be a bringing forth into the World Two hundred and sixty Years, in which time they shall all be born: And that afterwards, before the end of the World, all Generation shall cease for a full thousand Years; that so every one may have at least a thousand Years to live upon Earth, and so the Day of *Christ* be as long as the Night of Antichrist, that is, Twelve hundred and sixty Years. That

Qu. 181, 110.

That this Divine Generation shall begin in the evening of the sixth thousand Years, Two hundred and sixty Years within the sixth *Millenium*, in the Year of the World 5740, or from the Birth of *Christ* 1777, if his Chronology holds good; by which I am told, that he thinks that the Conversion of the *Jews* shall begin 1666 Years after *Christ*'s Resurrection, i. e. about *Anno* 1699, or 1700. XXIX. Qu. 113, 180.

That the Saints shall receive great advantage by their return to live upon the Earth a thousand Years, because they shall then receive Bodies, as *Adam*'s in the State of Innocency, free from all Sin and Disorder, together with all the other Privileges belonging to that State, and therein be more and more perfected in Holiness, and so fitted to receive (in the second Resurrection) the Divine and Celestial Body, from the second *Adam*; and that that State shall so far transcend the former State, as the Image of the Heavenly doth the Image XXX. Qu. 186, 187, 190.

Image of the Earthly, and as the
1 Cor. 15. 45. second *Adam*'s quickning Spirit doth excel the first *Adam*'s living Soul.

XXXI. That those that are not converted before the expiration of the Sixth thousand Years, shall not be converted in this World, but shall, in the
Qu. 178. Conflagration thereof, be burned, and afterwards be tormented for Ages of Ages, Time without end, with respect to the Knowledge of Man, but not of God.

XXXII. That those *dead, which are said not*
Rev. 20. 5. *to live again till the thousand years be expired*, are probably such as had
Qu. 111, 112. ended their Revolutions in impenitency in this World, together with perhaps some other fallen Souls in some former World, who, being at that time living all together upon the Earth, shall form the Armies of *Gog* and *Magog*, that so resisting the Truth and the Saints to the uttermost, they may be together justly cast into that terrible Damnation already spoken of.

That

That as it is evident from *Moſes* his Deſcription of the making of this World, that there was a World before this World, ſo ſhall there alſo be Worlds after this. XXXIII. Qu. 155, 157, 160.

That it's plain from *Heb.* 11. 3. that this World was not created out of Nothing, but out of the Inviſible, or that which did not appear. XXXIV. Qu. 156.

That there are ſome ſo great Sinners, that they ſhall not be pardoned in this World, nor in that which is (next) to come; but in ſome after-World, more remote, and to ſucceed after that which is next to be. XXXV. Matt. 12. 31, 32. Qu. 130, 131, 139.

That the Soul, in each Revolution, when it receives the firſt beginning of its Body in the Womb, doth, by a Magnetick Vertue, attract to it ſelf the Particles of its former Body, as the Loadſtone doth the Particles of Iron duſt; ſo that there is a Reſolution of the ſame Bodies as well as of the ſame Souls. XXXVI. Qu. 123, 124.

XXXVII. Qu. 114, 116, 117, 176. That the Soul in the second Resurrection is also reunited to its own Body; the same, I say, for substance, to wit, as to its Essential Parts, or Hypostatick Principles; as the Body of a Child and a Man are thought to be the same, and the Body of a Man at Sixty Years old, is the same that he had at Twenty Years, tho' wonderfully changed in respect of the more gross and inanimate Parts.

XXXVIII. Qu. 118, 119, 120, 121. That the more gross Part of that which is called the Body, is rather something that cleaves to the Body, than the Substance of the Body it self; and rises not in the Resurrection, so as to make any Part of the Body, which shall be the same for Substance, tho' not for Quality; because it shall be changed and spiritualliz'd: Just as the Husk, or more gross Part of the Body of the Grain, that is sown, rises not out of the Earth, so as to make any Part of the new Body of the Grain that comes up.

That

That nothing is perfectly dead, but that all things do, in some degree, live: And that that Objection which some Philosophick Divines of our Times do make against the rising again of the same Body for Substance, is very frivolous, Because (say they) *the Body is no living sensible Principle*; which is their Error. XXXIX. Qu. 125, 126, 127, 128, 129.

That the Body of Man shall not rise naked, but shall be clothed upon with the heavenly Body, the immortal, spiritual, and incorruptible Body: And that our Bodies, which are naturally mortal and corruptible, shall be by it made spiritual, immortal, and incorruptible, 1 *Cor.* 15. 42. XL. Qu. 118, 119, 120.

That as the Bodies of all the Saints (which are no inconsiderable part of the Earth) shall, in the end of this World, be spiritualliz'd and glorified; so shall all the other Particles of this Earth, in the other Worlds that shall succeed this. XLI. Qu. 122.

N. B. With reference to this Article, I am informed, that the Author supposes, that by how much this World is diminished by those glorified Parts of which the Bodies of the Saints are formed, by so much it is augmented, tho' insensibly as to us; and that this Earth changeth, as doth the Body of Man, after its sort; for that all things are in a continual motion, flux, and change, *save God alone, who is alone unchangeable.* So that, Eccles. 1.4. tho' it be said, *the Earth abides for ever*, or for Ages, it is only to be understood of the Earth in Species and Form, but not in respect of the same number of individual Particles that do constitute the Earthly Matter, which is in continual change; the Earth continually receiving from the visible Heavens, and continually giving forth unto them again, and to other Worlds invisible to us.

But because this is not in his Book (tho' very agreeable to his Hypothesis) I will not insert it otherwise than as a Report.

That

That at the last all the Creatures shall be delivered to partake of the glorious Liberty of the Sons of God, and shall all (as *John* heard them) even all *that are in Heaven, on the Earth, and in the Sea, praise, honour, and glorifie the Lord and the Lamb.* XLII. Qu. 130, 131, 133. Rev. 5. 13.

That tho' the Scripture doth use the same Word αἰώνιος, to express the Duration of the Torments of the Wicked, as of the Felicity of the Saints; yet there is no necessity that they must be therefore of one and the same duration; as every considerate Man, that reads, may easily observe. And therefore tho' the Happiness of the Saints is SO *for ever*, that it shall never have an end, no more than God can cease to be; yet it is not *so*, with respect to the Everlasting Torments of the Wicked, but that they at last shall cease; tho' when that End shall be, is only known to God alone. XLIII. Qu. 137, 138.

That the Doctrine of Eternal Dam- XLIV.

Qu. 136, 137, 141, 147.

Damnation in the vulgar Sense, (viz.) *for Ages infinite and innumerable, not only with respect to the Knowledge of all Men,* (which is granted) *but also with respect to the Knowledge of God himself*; is a Doctrine false and absurd, and contrary to that Idea which all prudent Men have of God, who is Love it self, and is both merciful and just: And that the Damnation and Torment of the Wicked is truly enough said, in a Scripture-sense, to be *for ever*, *for ever and ever*, *everlasting*, or *endless*, tho' it be none of these with respect to the Knowledge of God; because the Scripture useth these Terms of *for ever*, and *everlasting*, to things of far less duration than shall be the Torment of the Wicked in the end of the World, after they have neglected so long a Day of Mercy as a thousand Years, and so clear a holding of it forth, as in the Preaching of the Gospel outwardly as well as inwardly to them.

Gen. 13. 15. 12.14, 17. Deut. 15. 17. 29.29. Isa. 30. 8. Jer. 7. 7. Gen. 17.8. 49. 26. Psal. 90.2. 2 Kings 17. 37.

XI.

That it hath no Foundation in holy

holy Scripture, nor bears any proportion with any Idea of Justice Humane or Divine; for Justice always proportions all Punishments to the Crimes committed; but 'tis impossible for any Man to assign any Proportion between a Temporal Crime and an Eternal Punishment, in the vulgar sense, because there is no Proportion betwixt Time and Eternity. Qu. 131, 132, 133, 134, 140, 151.

That it tends to nothing, but, on the one side, to ensnare the Souls of many pious Men and Women with inextricable Scruples; and, on the other hand, to furnish the Atheistick Spirits of these Times (the very Scab of the Age) with Matter of Mockery against the Doctrine of the Gospel, while they find so unreasonable and absurd a Doctrine as this, with so much Zeal and Confidence, preached up, as one of the most weighty Doctrines of *Christ Jesus*, by all Sects that make profession of his Name, which therefore (without all examination) they take for XLVI. Qu. 145, 146, 147.

granted to be his, and so make no difficulty of exploding all the rest, because they do clearly find this to be false.

XLVII. Qu. 135. That therefore it had been much better and safer that Men had at first kept (in a Matter of this consequence) to the Terms which the Holy Ghost hath used to express this great and terrible Damnation by; and that they would yet return to the same, *viz.* that it *shall be everlasting*, *for ever*, *for ever and ever*, or *for Ages of Ages*, of which no Man, and only God alone, doth know the end.

XLVIII. Qu. 149. That those who believing this, cannot be induced to leave their Bosom-sins for fear of so *great Judgment*, in which yet they can clearly and distinctly conceive a possibility of a Proportion and Consistency with Justice, will never leave them for that other unreasonable Addition, which they clearly discern to have no Foundation in Justice at all, but

is

is a meer Chimera; and they that do not believe such a Punishment as is consistent with Justice, can much less believe the other that is not so.

That tho' the fear of Punishment is a reasonable and necessary Motive to advance against Sin, yet that of the Love and Mercy of God in *Jesus Christ* is much more prevalent: Yea, that that of Fear, without the hope of this of Mercy, can be of no force to persuade the Soul of any Man. XLIX. Qu. 150.

That it is of the Nature of God's Vindictive Justice to aim at the Amendment and Conversion of Sinners; And that all his Afflictions and Punishments are the meer Effects of his Love, applied as so many Medicines for their Recovery. L. Qu. 141.

Behold here, *Sir*, if not all (for some may have slipt my observation) at least the most important and principal Doctrines (as I think) pointed at in the *Two hundred Queries*: Concerning which, you will (with me)

no

no doubt conclude, That it was not without Reason that the Author said *he did not presume to the utmost assurance of every Particular there proposed, and therefore would not impose them upon his Christian Brethren as the infallible Dictates of the Holy Ghost, and much less as necessary Articles of their Faith.*

While yet he seems tho', to have so many Reasons for his Chief Doctrine of the various Revolutions of the Souls of Men, that he cannot doubt of the Truth of it.

I. As, first, Because the Scripture teacheth it in express Terms (as he saith) in divers places, as a general Doctrine, and confirms it by particular Examples.

Ps. 90.3,4. Matth. 21. 23, 35,36, 37, 38,39. 1 Thess. 2. 15. Matth. 11 14. Rev. 11. 1.

II. Because it has been all along received in the Church under the Old Testament, as a constant Truth.

III. Because it hath been received from the Jewish Church by the most celebrated and serious of the Heathen Philosophers, as such. Be-

Because it was believed as such, when *Christ* came in the Flesh, by the better part of the Church, even by such of the Jews as became his Disciples, as appears by their Questions to him. IV. Mark 8.28. Luke 9.19. John 9.2.

Because *Christ*, notwithstanding the many Occasions his Disciples gave him to have informed them better, (had it been an Error or Chimera of the Rabbins) he never reproved them for it, but rather, upon all occasions, presupposing the Doctrine of the Corporal Regeneration to be true, he endeavours further to inform them of some things which they then understood not; and particularly from thence takes occasion to preach his Fundamental Doctrine of the Spiritual Regeneration, and the Necessity of it: which certainly he would never have done, had it been a meer Fiction, that was not *in rerum Natura*. V. Qu. 195. John 3. 4, 5.

Because of the Offence the *Jews*, *Turks*, VI.

Turks, and others, *Pagan* Nations, (who do believe it to be so necessary a Truth, as that without presupposing it, they judge that there is no clear evincing of the chiefest Attributes of God, as his *Justice*, *Mercy*, and *Wisdom*) do take at the Christian Religion, for rejecting that Doctrine, frankly averring, That the Christians seem to them rather to worship the Idol of their own Brains, than the True God.

VII. And lastly, Because, without presupposing it to be a Truth, there are many Passages and express Doctrines of the Scriptures which are not so well (to say no more) by any other Principles reconcileable to themselves, to the Truth, to the Experience of all Men, and to the *Justice*, *Mercy*, and *Wisdom* of God. As,

I. Ezech. 18. 25. Act. 10. 34. 2 Sam. 4. 14. Col. 3. 25. *That with God there is no respect of Persons.* When we certainly believe, from Scripture-testimony, that he hath given to some five, six, seven, eight, nine hundred Years, to live

live upon the Earth, that they might be converted and perfected in Holineſs.

While we daily ſee many others cut off in their Sins, without having the one tenth part of a hundred Years to be converted in.

Again, Some are born with large Capacities both as to Body and Mind.

Whilſt others are born under great Diſtempers of both; yea, ſtark Fools and Madmen, without any exerciſe of Reaſon or Underſtanding; of whom it cannot properly be ſaid that they are enlightned, becauſe they want the Capacity of being ſo.

Again, Some are born in Ages and Places of the World, when, and where, much Goſpel-Light and great Holineſs hath ſhined forth in very eminent Examples.

While others are born and die in Ages and Places of the World, where little or no Goſpel-Light hath ſhined, and ſcarce any Examples of Vertue and true Holineſs have appeared; but much Darkneſs, Superſtition,

ſtition, Idolatry, and Profaneneſs. Now how doth the *Equality of God* to all the Sons of Men, and his non-reſpect of Perſons, (not to ſay his Juſtice, Mercy, and Wiſdom) ſo well appear, to a reaſonable, impartial Man, as by this Hypotheſis, which aſſerts all Men to have an equal Day of a thouſand Years, and that in divers Ages of the World, and by which every one lives, at leaſt once, to hear the Goſpel of the Kingdom preach'd to him outwardly and inwardly?

II. The Scripture teaches, in moſt expreſs Terms, *That Chriſt will render unto every Man according to the Deeds done in the Body, good or evil: That except a Man be born again, he cannot enter into, nay, nor ſo much as ſee, the Kingdom of God: That without Holineſs no Man ſhall ſee him; and that without Faith it is impoſſible to pleaſe God.*

Rom. 2. 16. John 3. 5. Heb. 11. 6. & 12. 14. Gal. 6. 7.

Now, ſaith he, How can this be true with reſpect to the many Millions of Mankind, ſome of which do die

die in their Infancy, others live and die in Frenzy, and others natural Idiots, never being in any capacity of either doing good or evil, *while they are in the Body?* Except this Doctrine be received, which supposes them to have lived before, when they had a Capacity; or that they shall live after, and shall have a Capacity of doing good and evil *in the Body*, and of receiving a Reward accordingly? Besides, How is the common Doctrine of all Christians, both Papists and Protestants, with respect to these Creatures, reconcileable to the Justice, Wisdom, and Mercy of God, and to the Scriptures alledged, with many more that might be produced? For, Whither shall these Infants, Franticks, and Fools go? What shall become of them?

Shall they all go to Heaven, and partake of that eternal Weight of Glory, prepared only for those that have overcome? For what, I pray? What good have they done, that they should reap so great a Reward?

Shall they all go to Hell? For what,

what, I wonder? What evil have they done, that they ſhould be condemned to ſo great Damnation? How doth the Wiſdom of God appear in the former? or his Juſtice in the latter?

Shall they go to the Popiſh *Limbus*, where they ſhall be free from Pain or Pleaſure, but for ever ſecluded the Preſence of God? But where do the Scriptures ſpeak of any ſuch middle Place or State?

Not to ſpeak of the inconceivableneſs of ſuch a State, as in which Intellectual Beings, (*if theſe can be ſaid to be ſuch*) deprived of all outward Objects to divert their Thoughts upon, ſhould (while to all Eternity deprived of the Enjoyment of the Preſence of God) be void of Torment?

Or ſhall they (as the *Socinians* ſay of the Wicked) be annihilated?

But what Glory can accrue to that Supream Intellectual Being, (who created all things for his own Glory) by annihilating any of his Intellectual Creatures? To ſay no more.

What more reaſonable Solution then

ten of this Difficulty hath hitherto been found, than this *Hypothesis*; which saves both the Wisdom, Justice, and Mercy of God, in rewarding or condemning them, because he hath afforded, or will afford them other Opportunities of living upon the Earth, in which they received, or will receive a Capacity of doing Good or Evil; of believing in *Christ*, or persisting in Unbelief?

III. What Doctrine doth the Scripture (especially the New Testament) seem to teach, more expresly, more plainly, and with more earnestness, than the necessity of Faith in the Man *Christ*, in order to Salvation? Saying,

That there is no other Name under Heaven, by which any Man can be saved, but that of Jesus. Acts 4. 12.

That Remission of Sins is only attainable through Faith in his Name and Blood. That he that believes not shall be damned, yea, is condemned already. That God shall judge all the World in Mat. 26. 8. Luke 24. 47. Acts 2. 38. 10. 43. Rom. 2. 25. Heb. 9. 22. 10. 18.

Righteousness, by the Man Christ Je-
Rom. 2. 16. *sus; and that according to that very Go-*
spel which Paul *preach'd.*

How is all this, by any other Principle but this Hypothesis, reconcileable to the Infinite Justice and Mercy of God's Nature; not only with respect to that numberless number of Infants, Franticks, and Ideots already mentioned; but also with respect to the many Millions of Souls of Men and Women, even whole Nations, for many Ages together, who have lived in the Body, and died, without ever having heard of the Man *Christ Jesus*, but of that Law of the Gospel; or of any Necessity of believing in his Name for the Remission of their Sins, or that they should for want of it be condemned to so terrible Damnation?

Shall we, to avoid the manifest Injustice that there seems to be, in condemning Men for *not believing in him, of whom they never heard,* and

and for not conforming to a Law never promulgated in their Nation; Shall we, I say, to avoid this gross Absurdity, fall into another almost as bad, *viz.* give the Lie to this plain Doctrine of the Gospel? Or, by Fetches of Wit, no where to be found in Scripture, seek to evade or elude it, and so (as some think, and call it) introduce a certain kind of Paganism, or Salvation without any explicit knowledge of *Christ* crucified?

Or, is it not better, and more safe, to embrace this middle Way, in which the Justice of God is sufficiently cleared on the one hand, and the Doctrine of the Gospel on the other hand preserved, asserting, That every Man shall, at one time or other, live in one place or other, where *Christ*, and Remission of Sins through Faith in his Name, shall be preach'd to them outwardly, as well as inwardly?

IV. The Scripture saith, *That Christ, by his Death, became a Ransom for the Sins* Heb. 9. 15.

that were under the First Testament, and
Acts 17. 30. *that in that time of Ignorance God winked.*

But how is this Scripture-Doctrine consistent with the vulgar Opinion, which equally condemns the Sinners under the First Testament to the same everlasting and endless Damnation, with the Sinners under the Second Covenant?

v. The Scriptures (which *Christ* says cannot be broken) say most expressly,
Mat. 7. 2. 26. 52. *That with what measure men do mete,*
Rev. 13. 10. *it shall be measured to them again.*
Luke 6. 38. *That he that kills with the Sword, shall with the Sword be killed*; and, *he that leads captive, shall be led captive.*

But, do we not see (saith he) Men daily die without receiving, in this Life, the same Measure they have meted to others; and that divers die on their Beds, at liberty, that have killed and enslaved others?

How is then the common Doctrine

trine true, That no Man lives more than once upon the Earth; or how is it consistent with these Scriptures, as this Doctrine is? For that, tho they meet not with the same Measure in this Life, they may hereafter, upon this Earth, and have the Reward of all their other Sins, at last, to boot.

VI.

The Scripture saith, in so many Words, *That when we were Enemies, we were reconciled to God, by the death of his Son on the Cross.* Rom. 5. 10.

But how could we at that time be Enemies, if we had not then any being at all, but did first begin to exist above Sixteen hundred and eighty Years after?

VII.

The Scripture saith, *That God endureth with much long-suffering the Vessels of Wrath fitted for destruction.* Rom. 9. 22.

But is it probable, that ten, twelve, or twenty Years (at which Age we see many die in their Sins) is a time of much long-suffering with God,

with whom a thousand Years is as one Day?

VIII. 1 Pet. 9. 20. 1 Pet. 3. 18,19,20. The Scripture saith, *That after Christ was put to death in the Flesh, and quickned by the Spirit,* [that is, was raised from the dead] *he went by the Spirit and preached to the Spirits in Prison, which once were disobedient in the days of Noah.*

But how could this be, if those very Souls, that lived and were Captives of the Devil in the Days of *Noah*, were not then again living upon the Earth, in the same Captivity of the Devil, that *Christ* might go and preach to them by his Spirit in their own Hearts, and in the Ministry of the Apostles?

Or shall we, with the Papists, feign this Prison to be some *Limbo* under the Earth, into which Christ descended after his Death, but before his Quickning or Resurrection, to preach to these Spirits?

Contrary

Contrary to the expreſs Doctrine of the Scriptures, which never ſpeak of any Place but this Earth, in which Men can be converted; and to the expreſs Words of the Text it ſelf, which ſaith, That *it was after he was put to death in the Fleſh, and quickned by the Spirit.*

Or ſhall we, with the Proteſtants in general, aſſert this preaching to them, to have been only in the Days of *Noah*, and by his Miniſtry alone, contrary to the Text it ſelf, as above obſerved?

Or, confeſſing that this Preaching was after the Reſurrection, becauſe it ſeems evident from the Text, ſhall we, by another Fetch of the *Socinians*, contradict the Apoſtle another way, *viz.* by denying that they were the very ſame Spirits to which *Chriſt* then preached, which lived and were diſobedient in the days of *Noah*, and that they were only Men and Women guilty of the ſame Sins?

Or is it not best, (now a way is found out how it can be) to take the Apostle's Words as they lie, without any Fetch or Quirk of Wit foreign to the Text?

IX. Matth. 23. 31. The Scripture saith in plain Terms, *That upon that Generation, which slew the Son of God, should come all the righteous Blood shed from the Blood of the righteous* Abel, *to the Blood of* Zacharias: Which is about Forty Generations.

But if this Doctrine, by which that very Generation may have lived formerly, (as *Christ* says they did) in the days of *Zacharias*, and of the Prophets, and did slay them, be rejected, and the Vulgar Doctrine maintain'd, and it be said, that all this Blood should come upon them for their Parents and their own Sins, being found in the Foot-steps of their Parents; and that they never lived before; pray tell me how this Denuntiation of *Christ*, is consistent either

ther with the Doctrine of the Law, or of the Gospel? Seeing that even under the Law it self, God never threatens *to visit the Iniquities of the Parents upon the Children beyond the third or fourth Generation, even of them that hate him?* Exod. 20. 5.

And that *Ezechiel* prophesied, that in the days of the Gospel, even that should also cease, and that *the Child should not bear the Iniquity of the Father; but the Soul alone that sinned, that alone should die.* Ezek. 18. 2.

Again, The Scripture says plainly, That *that Generation*, that then slew him, *should yet believe in him, and say unto him, Blessed is he that cometh in the Name of the Lord.* X. Mat. 23. 39.

Now, is it probable that they were, or could be, at that time converted, after Christ had pronounc'd such Woes against them, and told them, *That they could not escape the damnation of Hell; that they had filled up the measure of their Fathers Iniquities; that* Matth. 23. 33, 35, 37, 38.

they

Luke 19. 42. 13. 15. *they would not be gathered; that the things that belonged to their Peace were then hid from their eyes; and that their House was* (for that time) *left them desolate?*

Must they not then yet once more, after that time, live again upon Earth, if they should ever *see him* (whom they had pierced) *and pronounce him Blessed, as coming in the Name of his Father?* As he there saith they shall, *ver.* 39.

XI. Rom. 11. 16, 26. The Scripture saith most expressly, That *after the fulness of the Gentiles shall come in, All Israel shall be saved; That the whole Mass, as well as the First-fruits, the Branches as well as the Roots, are holy.*

Now there is nothing more clear from Scripture, than that, at that time, such *blindness* had happned to Rom. 9. 2. *Israel, that but very few, but a remnant of them were saved.*

Must they not then live once more on

on Earth, that they might believe and be saved, if all *Israel* shall be saved? Or where do we read of wicked Mens being converted in the Grave?

These and such like are, *Sir*, the Reasonings of this Author; upon which he thinks himself as certain of his Chief Doctrine, *That the Souls of Men do ordinarily live more than once upon this Earth*, as any Sect of Christians are, or can be from the Scripture, of any Opinion in Theology, that is in Controversie among them.

Of all which, whether true or false, I shall forbear as yet to determine, till I hear what Men of more mature and solid Judgment, Piety, and Learning, shall say to it, and what the Author hath to reply; as when he must descend from the State of a Querer, and take upon him that of an Asserter and Defender, and perhaps of an Informer of his mistaken Adversary; which a Man may easily be, if he take not good heed; and from which

which I dare not pronounce my self so altogether free, as I am sure I am from intending to misrepresent him.

But this, I think, I may say, That, if it be an Error, it seems to me to be an Error that has been received by Persons of as much Probity, Piety, and Prudence, as perhaps greater are not to be found in the generality of the most refined Professors of Christianity of this Age, which yet I grant far to exceed that of many Ages last past.

For *Pythagoras* and *Plato* before *Christ*, *Plotine*, *Proclus*, and the best of the Heathen Philosophers since *Christ*, and the Disciples of *Christ* when he was upon Earth, did believe it to be a Truth.

And nothing is more plain than this, that if *Christ* did not approve it, he did at least bear with it in his Disciples: And one would think it might, without incurring his displeasure, be as well born with now.

For

For altho' some Men, of very sharp and penetrant Judgments, may possibly discover here and there some Weaknes, in some or other part of the Fabrick; yet the Author, for his Good-will to Christianity, for his Love to God and his Neighbour, discovered by putting himself to the pains of thinking out this System, to the clearing of the Divine Attributes of God's Justice, Mercy, and Wisdom, and rendring the most perplext Articles of the Christian Religion so plain to the very meanest, as well as to the largest Capacity, that no Atheist can rationally oppose them, deserves, I should think, to be treated with all Humanity and Christian Candour by the People of our Nation, whom he honoured with the first Propositions of this Nature.

And not, for every little Error or Mistake, be rudely run upon, unmannerly and unmanlike traduced with those vile Names of *Papist*, *Jesuit*, *Atheist*, and what not. A thing too common with many of the Professors of our Nation. For

For which of us is, or pretends to be, free from all Mistakes or Errors in Judgment? And which of us would be willing to be so treated, for offering his Thoughts to the Consideration of Men, in the most modest way possible?

I suppose there are no Sort or Sect of Christians that do think that any part of Scripture dropt by chance (as Men call it) from the Pens of the Holy Men, tho' there might be more sometimes in the manner of Expression, perhaps, than the very Penmen themselves did then apprehend, which might be reserved to be further opened in future Ages, according to the Counsel of God's Wisdom, in whose Hands the Times and Seasons are.

Nor do I at all doubt, but it will be readily granted by the most sober of all Parties, but there have been Truths so couched in Scripture, that they have for many Ages not been so clearly

clearly and generally understood, even by serious, heedful, and pious (whether learned or not learned) Readers, as they have been in after-Ages, when the appointed time, in the Providence of God, for the more clear opening and general spreading of them, has come.

Nor do I believe that any Man will deny, but that there may be some such, and very probably are so, which are reserved for the latter Ages of the World more especially; seeing the Scripture speaketh of them, as of Times in which *Knowledge should more generally abound*; and *Christ* saith, That *there is nothing hidden which shall not be revealed.*

I doubt as little, but that all will confess, that there are deep Mysteries in Scripture, which, tho' not equally necessary to be known, and believed by every Christian, upon pain of losing all Fellowship and Communion with *Christ*, are yet, to those, that shall see them in true Light,

Light, and receive them in pure Love, of great advantage to confirm their Faith, and increase their Love to God and their Neighbour; which, as *Christ* saith, is the Law and the Prophets.

Nor do I think that there is any one Man, in any one Sect, whatsoever, *that hath that overweening Conceit of his own Attainments, and Proficiency in Scripture-knowledge*, as to imagine that he knows, not only all things necessary, but even all the most deep Mysteries and Truths, Natural and Divine, contained in the Scriptures, that are knowable by the Illuminations of God's Spirit, which at any time ever have been, now are, or ever can be, of any true advantage to any one Soul.

But it may be you may ask, to what purpose I say this, which no prudent Man will contradict?

Truly, to no other purpose at all, but to put Men in mind, that every thing

hing is not an Error that they (nor their Forefathers before) did not see: Nor that all is Truth that they have aken for such.

That, on the one hand, every Er- merits not to subject those that lieve it to an *Anathema Maranatha*.

Nor every Truth of that concern, hat it merits a particular Altar to e erected to it, or that a new Fra- tion or Sect be made among Chri- ians for it, if Men could but once me to be wise and considerate.

I would, from my heart, that I uld move all Men to that Modera- ion and Tenderness towards each thers Principles, Persons, and Repu- tations, as not to be so censorious, as ey are, till they are sufficiently sa- isfied in themselves, and at least in me measure capable to evince to thers, that they are so satisfied, that e Principles which they do impugn d condemn, have some tendency, not to subvert the Christian Faith

in whole or in part, at least to weaken it, (as some think that the Doctrine of the Salvation of the *Heathens*, that never hear of *Christ*, doth) or, that they do, on the other hand, tend to the propagation of Looseness, and hindring of a Godly Life, as People of divers Persuasions do judge the Doctrine of Election and Reprobation, as it is maintain'd by some Men, naturally to do.

In both which Parties we yet cannot doubt, but that there are very serious Christians, that hate the thoughts of reducing *Christianity* to *Paganism*, on the one Hand; and on the other, that detest any thing that leads to Profaneness.

The next thing I would I could persuade all Men to, is, That when they think themselves obliged and qualified to proceed to censure any thing in any Man, they would take care to proceed with that evenness of Temper and Spirit, as to endeavour more in Love to detect the Error

ror to the Persons engaged and entangled in it, in order to the better informing and reforming of their Judgments, than (as great Doctors of the Chair) *pro authoritate*, to condemn them, without ever vouchsafing to enter into any arguing the Case with them. A way so disingenuous, that certainly it cannot prevail in the least degree, with a free Mind, which as it is most easily led by the Powers of Light or Love, so it is as immovable as a Rock by any the Thunderbolts which weak and empty Heads can utter against them. Tools, only adapted to the State of enslaved Minds! For suppose this Man, and others, do think that they see more than most Men, from *Psal.* 90. *ver.* 4. and do apprehend, that from those Proportions is deducible the whole Chronology of the Scripture, being confirmed in it by several Examples alledged in the *Queries*, and that the Doctrine of the Revolutions is sufficiently intimated to be just Twelve, and no more nor less, being compar'd with other Scriptures:

Muſt they for this (admitting it to be a Miſtake) become the Objects of Eccleſiaſtical Fury? or be delivered over to Satan, as Men given up to a Reprobate mind? Or ſhall they, on the other hand, if it be a Truth, therefore be authorized to ſeparate themſelves from their Brethren that may be willing to bear with them, tho' they judge it an Error. God forbid, that either of theſe things ſhould come to paſs; and grant, on the other hand, that through an amicable diſcuſſion of things, if this Hypotheſis will not fully do it, ſome other, that may go farther, may be found; that ſo that bright Light of Truth (by the agitation of the various Meaſures in which Men do ſtand) may clearly ſhine forth, of which that Prophecy ſpeaks which honeſt *George Withers* publiſh'd in his *Britain's Genius*, above Forty Years ago (reprinted by *Richard Janeway*, 1681. *pag.* 51. of a Treatiſe called *Multum in Parvo*) where, the Confuſions of the late evil and boiſterous Times, and (as the Margin

gin tells us) the Restauration of his Majesty being foretold, these Lines do immediately follow.

Then shall Righteousness ascend the Throne;
Then Love, and Truth, and Peace re-enter shall;
Then Faith and Reason shall agree in one,
And all the Virtues to their Council call.

For tho' Men, by their shallow and narrow reasonless Conceits, and stiff adhering each to their own Sect, Separation, Division, or Church, (imagining themselves to have hit the Mark, and gotten to the Herculean Pillars, beyond which they think there is no going) cannot, being prest, satisfactorily either to themselves, or to others, reconcile any one of their Systems or Confessions of Faith to Reason or Scripture, by a clear Solution of all the Difficulties with which every one of their particular Ways may be justly charged; Yet, seeing it

it is, with me, a Truth past all doubt, That all Truth doth proceed from the same Divine Root and Fountain, from which *Right Reason* doth proceed, that is, even from *Jesus Christ*, who is the Truth it self, *the True Light*, *which*, at one time or other, *doth enlighten every man, I say, every man that comes into the world*; I see no reason why, as the little Crafts of Men, and that ridiculous empty Thing called Authority, (*without Light and Conviction*) comes to be worn out of Mens Minds, and they come to mind what's propounded to them to be believed, e're they receive it; and not to receive any thing, but upon a sound and previous Examination, by that Light of Truth which God in *Christ* has imparted to them: I see, I say, no Reason why we may not hope to see this fulfilled, so far as the Mind of Man is capable of it, provided we be but as ready to give up our selves to obey what we have or shall come to discover to be the Will of the Father, as we are greedy of knowing it.

it. And that this is a neceſſary Requiſite, *Chriſt* himſelf hath teſtified, ſaying, *He that will do the will of my Father, ſhall know of my Doctrine*: Nor is there any other lawful way of ſtriving.

And thus, having treſpaſſed upon your Patience too far, I crave leave to ſubſcribe my ſelf,

Dear Sir,

Yours in all Offices of Love,

N. N.

Philanthropos.

FINIS.